

CAST AWAY?

"FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY?" (LUKE 9:25)

If your religion does not interfere with buying, it will not interfere with selling; if it does not interfere with you in public, it will not interfere with you in private; if it does not interfere with everything, it will soon interfere with nothing.

W.T.

UNTO GOD GIVE GLORY

"NOT UNTO US, O LORD, NOT UNTO US, BUT UNTO THY NAME GIVE GLORY, FOR THY MERCY, AND FOR THY TRUTH'S SAKE." (PSALM 115:1)

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 THESSALONIANS 2:13)—In [considering] this momentous truth, let us begin where God himself began, namely, with election. To whom are we indebted for that first of all spiritual blessings? Pride says, "To me;" self-righteousness says, "To me;" man's unconverted will says, "To me." But faith joins with God's word in saying, "Not unto us, O Lord, not unto us, but unto thy name" be the whole glory of thy electing love ascribed. Thou didst not choose us on supposition of our first choosing thee, but through the victorious operation of thy mighty Spirit, we choose thee for our Portion and our God, in consequence of thy having first and freely chosen us to be thy people.

It is no easy lesson to say, from the heart, *"Not unto us, O LORD, not unto us!"* Self-righteousness cleaves to us as naturally and as closely as our skins; nor can any power, but that of an Almighty hand, slay us of it. I remember an instance, full to the point, and which I give, on the authority of a clergyman, now living, and eminent above many for his labors and usefulness. This worthy person assured me, a year or two since, that he once visited a criminal, who was under sentence of death for a capital offense, I think for murder. My friend endeavored to set before him the evil he had done, and to convince him that he was lost and ruined, unless Christ saved him by His blood, righteousness, and grace. "I am not much concerned about that," answered the self-righteous malefactor. "I have not, to be sure, led so good a life as some have; but I am certain that many have [be sentenced to death] who were much worse men than myself." So you see, a murderer may go to the gallows trusting in his own righteousness! And you and I should have gone to hell, trusting in our own righteousness, if Christ had not stopped us by the way.

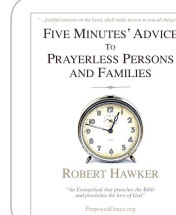
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October 28th, 2018

**"...the salvation of the
righteous is of the LORD:
HE is their strength in the
time of trouble."**

(PSALM 37:39)



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Recorded on Wednesday evening, September 27, 2017

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THE SALVATION OF THE RIGHTEOUS

*"...THE SALVATION OF THE RIGHTEOUS IS OF THE LORD,
HE IS THEIR STRENGTH IN THE TIME OF TROUBLE" (PSALM 37:39)*

We may say of righteousness, as Job says of wisdom, *"Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living,"* (JOB 28:12,13). The Patriarch says, It is not in me. The Prophet says, It is not in me. The Apostle says, It is not in me. The Lord saith, *"All flesh had corrupted his way,"* (GENESIS 6:12) *"There is none righteous, no not one,"* (PSALM 14:3). Why then do the Scriptures speak so much of the righteous, if there be no such persons upon earth? Indeed there are. This is a point of great importance. [May] the Lord settle it well in your heart and mine. We are guilty sinners in ourselves. We have no righteousness of our own. Yet, saith the Lord Jesus, the righteous One, *"Their righteousness is of me,"* (ISAIAH 54:17). We are made the righteousness of God in Christ, (2 CORINTHIANS 5:21). When we are taught this by the Spirit of truth, instead of looking into ourselves for righteousness, we cry out in the joy of faith, I have found it! *"In the Lord have I righteousness"* (ISAIAH 45:24). Then we have a living union with the Lord our righteousness, by faith. Being perfectly righteous in Him, we have righteous hopes, fears, desires, a righteous walk, and righteous expectations. For we know our salvation is of the Lord. The Spirit of truth does not leave us to the unrighteous notions of salvation, on any *condition* of our own work, duties, and performances, either in whole or in part. But He shews us such matchless glory in our Lord's *one* everlasting righteousness, that it puts us at once, both out of conceit with

our own filthy rags, and prevents us from placing any dependence on them for salvation. The Lord increase our faith in this righteousness. Lord quicken our love to thee for making us righteous. So neither are we left to live in sin, and walk in sin. But though thus righteous, yet sin is in us, therefore we have our troubles. Many are the afflictions of the righteous. Are we in trouble about the number of our enemies, the greatness of our sins and corruptions—the weakness of our graces—the strength of our temptations—a sense of desertion—the want of comfort, peace, and joy from the Lord? These are righteous troubles. The righteous Lord is our strength to support, under them—he has power to remove them. He neither wants strength of love, nor ability of power [of our own] to save us from them. For the Lord delivereth the righteous out of all his troubles (PSALM 34:17).

Salvation is a joyful theme, To sinners lost and poor.

While Lord, 'tis thine most glorious scheme, O let us feel its pow'r.

[PASTOR] **WILLIAM MASON**

BOTH ARE RIGHTEOUS TO THE LORD

*"HE THAT JUSTIFIETH THE WICKED, AND HE THAT CONDEMNETH THE JUST,
EVEN THEY BOTH ARE ABOMINATION TO THE LORD" (PROVERBS 17:15)*

Reader, how can this be? To justify the wicked is an abomination?! [PROVERBS 17:15] Well then, what of the believing sinner? Does not God's word set forth that a wicked sinner like you and a wicked sinner like me is *justified by His blood*? How then is *that* not an *abominable* and *immoral* thing for God to do? Because beloved, our Heavenly Father has made His just sinless Son to be sin for us, that we might be made the righteousness of God in Him. I can't explain it, but I do believe it. You see, God has made His just Son to be *wicked* in His sight. How did He do that? By making the Lord Jesus Christ guilty of our sin, He was condemned wicked in His sight, baring the sins of His people; so now through His doing and His dying, we have been justified. And as a consequence, the demands of God's law being now satisfied, He may justify wicked sinners through the precious blood of his Son, which makes them *innocent* and just in His sight. Our Substitute, God's Son, was made to bare the guilt and shame of our sins, and you beloved are made to be innocent, not guilty, indeed made the righteousness of God in Christ. Our great God only does what is right—He justifies the innocent, and He condemns the guilty, and both are righteous to the LORD! *"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God..." "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him"* (1 PETER 3:18, 2 CORINTHIANS 5:21). AMEN!